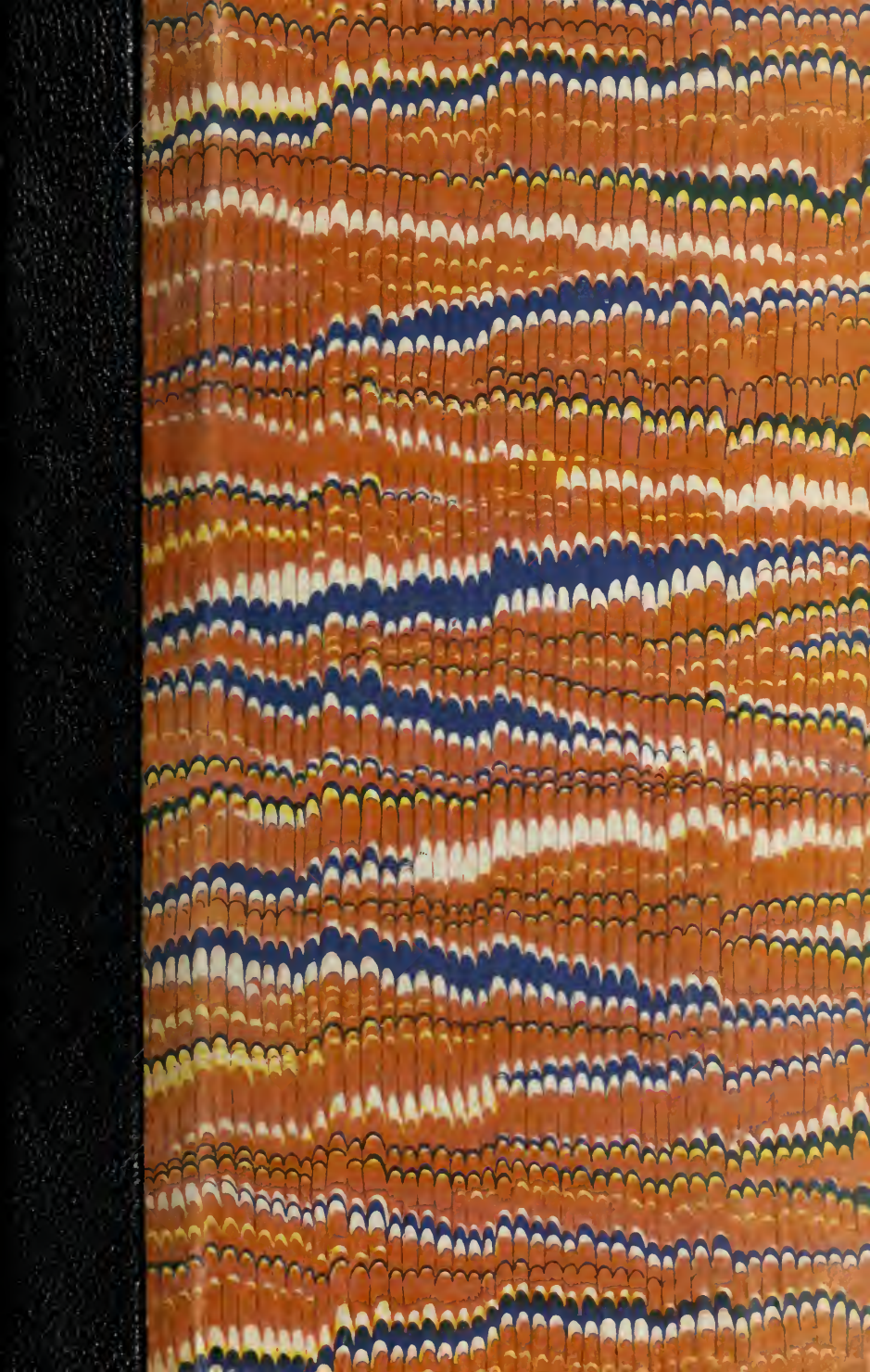






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KINGSTON ONTARIO CANADA



DEATH AT OUR WINDOWS!

TOGETHER WITH

OPPRESSION!

TWO

POETIC LECTURES,

HUMBLY ADDRESSED

To the MAJESTY of the PEOPLE.

TO WHICH ARE ADDED,

Some MORAL and POLITICAL APHORISMS,

In several very curious ACROSTICS.

By the Author of a POETIC LECTURE on
LOTTERIES.

THE SECOND EDITION, WITH LARGE ADDITIONS,

PARTICULARLY

SOLOMON'S ~~advice~~ to his SON!

Or the Touch-Stone of PATRIOTISM,

A POETICAL SERMON, on *Prov. i. 10, 11, 12, 13.*

Da pia jura Viris :—Da leges omnibus æquas.

Recte Viv. Ratio.

"The happiness of the Subject should be the end of all government ; when it ceases to be so, the links that form the chain, will proportionably be disjoined."

Treatise on the causes of Depopulation, &c.

*Public Freedom is the Source of National DIGNITY, and of
National FELICITY.* Constitutional Society.

Printed for and Sold by R. HAWES, the Corner of
Dorset-Street, Spitalfields ; W. BATTERSBY and SON,
Bishopsgate-Street ; and T. MARTIN, No. 42, Shoreditch,
Price SIX-PENCE, or Five-Shillings a dozen.

AN ACROSTICAL DEFINITION OF THE TERM,
TO THE MAJESTY* OF THE PEOPLE.

I.

THERE cannot be a *State* without *degrees*,
Or mete we Earth, or compass we the Seas;
T his clear position no man can deny :
Hush, then, stern minion ! what wouldst thou reply ?
Except we only, — 'The Primeval Spring,
M an's Founder, Nature's universal KING :
Alone HE stands, by no Degrees confin'd :
Immense HIS Power—Who can scale HIS Mind ?
Empires from HIM their origin derive :
Submit, ye kings, to HIM submit, and live.

II.

Thus think we then, of that ambiguous Term
Yclept, "*Your Majesty*:" — we now affirm,
O Men, O *People*, next to GOD YE stand
Foremost in rank, to save a sinking Land !
'Tis by your voice that kings deputed are
High *servants* o'er you : 'tis *Your* crown they wear :
Exalted or depos'd, in every age,
Priests, Princes by y^e fill th' historian's page :
E xamine that : then tell me, ye who can,
Of which the greater, --- *All*, or but *one* man ?

III.

Quintuplet.

Perpend it, ye who *Third* in order reign :
Let Kings by *equal* Laws their *state* maintain ;
Each public grievance is a *regal* stain.
O ne'er your sacred Majesty profane :
Hear and redress---whoe'er *oppress'd* complain. }

* The real Majesty of the People cannot be confined to this or that Description of Men ; it resides in the lowest Cottage with the same Dignity as in the lofty Mansion ; nor is it bound down by Acts of Parliament, nor the common forms of Statute Law ; its Rights are inherent in itself, and it resides in the aggregate Body of the People, where it wisely sleeps till extreme Danger rouses it ; when waking in its collected Strength, it is superior to all control ; and if necessary can make and unmake Laws and Kings.—Its strength is in its Numbers ; its force in their united Power, and the Courage they derive from the Goodness of their Cause.

LECTURE I.

DEATH at our WINDOWS.

Jeremiah ix. 21.

FOR DEATH IS COME UP INTO OUR WINDOWS,
AND IS ENTERED INTO OUR PALACES, TO
CUT OFF——

FRRIENDS, I crave your attention. Our
Lecture's To-Night
On a Subject important——

PRIVATION OF LIGHT.

Refraining from Preface, verbose, and servile,
Designing a free, a plain *Englishman's* stile,
Entreating your Patience—Before you'll stand,
A new, and as yet experienc'd Hand.

That we may not (Imprimis) of Thesis lose sight,
Here let me repeat it——*Privation of Light!*

In how many views may a spiritual Mind
See this Sentence—and pity the *Dark* and the *Blind*?

Consider we Man, in his primitive State,
O his *Light* was then clear as his power was great!
Malevolence then had no *place* in his heart;
Earth had not as yet seen *Corruption* nor *Art*;
Unknown was *Oppression*;—*Ambition* unknown;
Peace, and *Plenty*, and *Freedom* were truly his own.

It lasted not thus: for the *Father of Lies*,
 Nam'd by MILTON—"the Tempter"—his Happiness eyes:

Then plots his Destruction, and with dire Success
 Obtains it: and with it, all human Distress.
 Our *Windows of Reason*, our *Casements of Sense*,
 Universally then became void of Defence;
Repentance is therefore incumbent on all
 Who *Adam and Eve* their Progenitors call.

If this (as it ought) is receiv'd and desired—
 New Joys will soon open, new Lights be admired;
 Death will not for ever our Windows obscure,
 Our Eyes shall behold *all our Ministers Pure*!
 We shall not lament an exertion of *Power*
 So severe, so ungrateful, as aught to devour;
 As aught to abridge which kind Heaven design'd,
 Notwithstanding our Crimes to be *free as the Wind*.*

Do we call ourselves *Patriots*? let us pursue
Intentions benignant whatever we do.
 Submitting to *You*, then, with duteous respect,
Earls, Prelates, and Sovereign; did ye reflect,
 No Scheme would ye sanction, no Edict decree,
 That does not with *Liberty* sweetly agree.
 Examine, I therefore, devoutly intreat,
 Review the Suggestions I lay at your Feet.
 Examine your Conduct: "*O give us our Rights!*"†
 Dear *Statesmen*, remove our *Privation of Lights*!

If ye wish to yourselves or Pleasure or Peace,
 Now, now let all *Acts* † *unphilanthropic* cease.

T

* "He maketh his Sun to shine on the just and on the unjust, on the Evil and on the Good," and requires no Tribute for the use thereof; but that of grateful Admiration.

‡ Major Cartwright.

† With respect to many Taxes; they are not much unlike Mercurials in an Apothecary's Shop; and the Person or Persons who prescribe and administer them, ought surely

Turn your *Optics* within : and so shall you find
Out a way to *enrich*, whilst you *govern* Mankind :

o

ly to be thoroughly acquainted with their *Qualities* and Mode of Operation, as well as with the very delicate Constitution and Habits of their Patient, or they would often prove no better than Political Empirics, and do more harm than good.

The Rev. and truly excellent Dr. HUNTER observes, in his *Sacred Biography*, Vol. II. p. 351. “ Princes live not to themselves but to the Public ; and the happiness of Millions is Felicity infinitely superior to every sordid, every selfish gratification.” Now if *all* Ministers were to imbibe the Spirit which indites this Sentiment ; if they truly knew themselves and what they were about, would they prescribe any Measure for the Public Welfare, that must necessarily be productive of more *Evil* than *Good* in its *secret* Operation ? certainly not. The Tax upon Horses perhaps, if analyzed, will be found of this Species ; for Instance, they would not be thought cruel or barbarous—yet, if a Poor Man, who had been accustomed to keep two Horses, cannot now do it because he cannot pay the Duty, and he therefore parts with one ; consequently, Double must be the Labour of his single Beast—and as many who have kept only a single Horse, with much ado before, cannot now keep that one on account of the Licence, Turnpikes, &c. the poor Animal is sold to the Dog Butcher, and the poorer Man, must clap the Collar on his own Neck, and drag his Load himself, whilst an Officer claims and receives something from the dead Carcase, for a Stamp on his Hide ; of this I have seen an Instance. Again. To say nothing of disfiguring and spoiling the Beauty of Houses, by blocking or daubing up Windows, which are to a Building, what Eyes are to a *Creature*. Is it not exceeding hard for a Day Labourer, who cannot afford to pay the extra Duty, and whose Landlord is also unable, to be obliged to quit his Lodgings, or to work at his Business with half the Light he formerly enjoyed ? Is this Tax mild, benevolent, and generous in its Influences ? Let common Sense determine.

With respect to the proposed Taxes on *Gloves*, *Servants*, and *Retail Shops*, what shall we say ? what can we think ?

Is

O let your *Examples* proclaim you sincere
Unto all who may read your great Names far
or near :

R

Is there not a cause for complaining ? why low the Oxen ? Are the Midling Part of the People to be marked and pen'd like Slaves appointed for the marker ; or sold like Sheep devoted to the slaughter ? Are the Privileges received, the profits enjoyed, and the general protection immediately or consequently derived from their supposed Representatives and deputed Managers, fully proportioned to the high price demanded for them ? *Quod vis tibi fieri, fac alteri*, is a maxim the great Framers and Saviour of the Universe has laid down as that to which every human purpose should be brought, so far as it concerns the reciprocal intercourse of society, and as that Law by which every reasonable individual, let his station and circumstances in life be what they may, should still try and govern himself ; But ministers and kings especially, or ever they suffer any proposal for Tribute to be carried into execution ought solemnly in their private meditations to exchange conditions and put themselves in the place of those persons who are most likely to be affected hindered or hurt by such propositions ; and if supposing they themselves were shopkeepers instead of bishops, servants instead of lords, *Glovers* instead of Chancellors, *Pawnbrokers*, or householders obliged to *pawn*, perhaps to raise the Tribute, instead of *Legislators*, &c. I say if they would humanely *suppose* themselves of this or that Occupation, which they were about to declare as a proper object of Taxation, whatever it might be, and if, after maturely weighing it in the balance of a fair and tender conscience, they could stretch forth their Right hand towards Heaven, laying their Left upon the Book of the Evangelists, and say,—It is fair, it is meet ; it is expedient—it is according to the Rules of Equity, *Philanthropy*, and Scripture ; it is doing what I would solemnly wish should be done for me and my People, was I the Emperor To-day, who must ratify the Deed and be responsible for it at the awful Tribunal of the Judge of All Tomorrow—and it is what I would equally propose and humbly endeavour to bring to pass was I an Artificer of the identical Craft in question, in suitable circumstances

Remember you are but as stewards at best ;
Political Stewards ! O give us this Test :

A

cumstances to contribute my share towards the sum it is intended to produce : because I have surveyed it in all its operations, I have traced it in all its meandrings, and hoping I have some of that knowledge which experience best can give, I am persuaded of its grateful efficacy ; the Work of Necessity indeed, but the Faith of *Love* is in it ; it is for the general Good ; it is for the Glory of God !”

—I say, if such an Introduction as this, from the Lips of ingenuous Independent Dignity was actually to precede on the indisputable ground of Truth every money-bill, who could then object to such wholesome, such salutary such benign measures as such sage premiers would move for and desire, such pious sovereigns admit, adopt and sign ?

—On the contrary, who can be silent, who can help objecting to, who would be free from sinning against their conscience, their king, the public, and their country, if they did not oppose, as the Bible directs, whatever is partial, unequal, unjust, unmerciful ; and is not the *Shop-Tax* each and all of these ? In a word, Who that delights in the Name BRITANNIA—where is the genuine *Patriot* her Son, who does not perpetually wish *None but the Good might preside over him ?* He does not want to disturb the public Tranquillity, no : but he wishes for the increase of that good Government the Prince of Peace came to establish : By praying that *Despotism* may be CHECKED, and *Tyranny* foreclosed, he strives for universal *Peace* upon Christian principles ; and as he cannot but lament there should be any now-a-days so proud, so selfish and so unreasonable, as to lay heavy burdens upon other mens shoulders, which they themselves will not even so much as touch with one of their fingers — so he cannot but ever with the Hand of Omnipotence may be sweetly exerted to remove such burdens from the galled shoulders of the weak, the indigent and the afflicted, and transfer them to the broad and sturdy backs of the high, the affluent and the Noble : but especially to those amongst them, whose hearts are as *fat as grease*. Psalm cxix. 70.

I say, such are the harmless wishes of every solid *Patriot*.——His generous Soul is all Sympathy : he shudders at the idea of *Oppression*. His very ears tingle

Ah let us be thankful, ye *act* not for gain :
 Let nothing *unchristian* your Characters stain :
 A

tingle at the rustling of a murmur. *Who is offended and he does not burn?* Is any particular useful Art, which has for ages been carrying on, free from shackles and incumbrances, now about to be clogged and impeded with the Yoke of an Excise—which cost the professors of it perhaps a large sum, and seven long years to learn : and a much larger afterwards with vast application before he could enjoy it ? alas ! must the ingenious Artist never obtain his perfect Freedom ? after all his difficulties, must he annually be subject to a fine for following his profession, and be moreover hourly paying his *Twopence* for every discharge he receives in a land of Liberty ? Does not every *Patriot* naturally look into the Cause of such Proceedings, and lamenting over them, enquire,—What has this or that good Subject done beyond others, that he must be watched and fined continually ; that his house must be perpetually open to strangers, and to Officers, to take an account of his substance, of his conduct, and to discover both his art and his secrets ? Why must one fare so hardly, while another is squandering, or firing, or *flying* away, with that which so lately came out of his scanty pocket, *unrestrained, unreprieved, unnoticed?* Why must this artist be treated thus, and singled out to bear a greater share of the public burthen than that *parson*, (for are there no *parsons* by trade as well as *taylors* by profession ?) than that *clergyman*, that *doctor*, that *confessioner*, that *poulterer*, that *turner*, that *smith* ? Are not all these his fellow men, his brethren and fellow-subjects, and ought they not therefore to be equally and not *partially and separately* taxed, and that but in strict proportion to their respective circumstances ? Does the strength and dignity of the nation consist more in the magnitude of its revenue, not equally collected, not wisely improved, than in the favour of Heaven, than in the Affection of the People ? Is the *Shop-Tax* partial and *oppressive* or is it not ? if it is not, the majority of shopkeepers who are the majority of the kingdom, taken together, would never unite to protest, and petition Heaven and Earth against it : if it is, no true Christian *Patriot*, no uncorrupt statesman, no genuine Representative of any city,

to

As Death will most certainly, speedily rise,
Come into your Chambers, and cover your Eyes,

E

or commercial body whatsoever, can dare to persist in forcing it down! or if they should be so obstinate and so infatuated, then the People have but one peaceable alternative left, viz. to collect in formidable majesty in the name of the King of Kings, and say unto Oppression as He does to the foaming Ocean, "*Hitherto hast thou come, but here shall thy proud waves be stayed.*"

The Tax on Soap and Candles, might likewise be examined in the same manner. Would Gentlemen be thought inimical to Industry and Cleanliness? No: if they were told they were so, they would revolt at the Idea. Yet by this and recent Demands Candles and Soap are now more than double their original Price, so that many poor Labourers, Prisoners, &c. must now be obliged to wear their filthy Rags a Week or two longer, who used to manage at least to be clean on Sundays, and absolutely pay indirectly, a Tribute of more than one Penny per Head for that Privilege. I was in a House not long since, where once a genteel Family had been just distrained for Parish Taxes; they used notwithstanding their Misfortunes, sometimes to enjoy themselves a little of an Evening. They told me they were obliged to go to Straw with the Cattle, such was their Distress---thro' the dearness of the common Necessaries of Life, owing to the want of Employ^{ment}, and of Sympathy in their Superiors, so that they had not Money to buy a single Candle. I ask then, do such Taxes as these operate, in increasing the felicity of Millions, in opposition to the fordid, selfish Gratification of the Projectors of them, or of the lordly Individuals empowered to collect and receive them? Is it lawful, is it not the bounden Duty of any Briton, if he has the faculty of Speaking or Writing, submissively to propose others, that might be productive of sufficient Sums for the purposes of Government, without burdening the inferior Orders of the People at all? Let me humbly offer one opinion. Let then our highest Officers, like Nehemiah, immediately, if they have ample Estates of their own, be content with the Honors of their Station, without the Emoluments for a Season; or at least, let them spontaneously divide and give up half their enor-

B

mous

Extinguish your Windows of corporal sight,
 See *now*, for yourselves, that your Spirits are right ;
 Then will his approach to sever your Thrend
 Of Life, be received without Terror or Dread :
 Complacent you'll meet him, you'll welcome that
 Friend ;

Unclouded shall be your illustrious *End*.

Then your Works too shall follow :—each noble
 design

Obtain'd or attempted for ever shall shine :

For *all* who as *Christians*, or *Patriots*† die,

F

mous stipends. Let most Pensioners too resign their Pen-
 sions, out of pure Patriotism ; for the Pleasure and Glo-
 ry of performing the Actions which acquired them, must
 surely have been so sweet as to admit of Repetition, ; and
 the joy of resigning what they do not strictly want, will be
 perhaps a greater Exploit than sinking a Fleet, taking a
 Town, or inventing or improving any engine of human de-
 struction. Let all who enjoy above Five Hundred a Year
 sterling, voluntarily and chearfully bear a double Portion
 of the Public Burthen, which to the Poor is now become
 too grievous, and which to them would be both light and
 easy ; tho' they did not give above Seven per Cent per
 Annum, for every Hundred they were worth, above Five
 Hundred as aforesaid.——But I must have done, or my
 Note will swell into a Volume. May God give his Bles-
 sing on these Hints, and take unto himself the glory : then
 may we see “ the High and Mighty brought down from
 their Seats,” into the Valley of Humility, and the humble
 and meek exalted—the humble and meek chosen out of
 the People.——Then, and not till then, may we expect to
 find “ the System,” the Divine System in actual existence
 which will unite us all on Principles of reciprocal advan-
 tage, and “ insure general Prosperity to *our* king and *our*
 Dominions.”

† “ A Christian Philanthropist is the only true Patriot,”
 and “ *Universal-Representation* originates in *universal Bene-
 volence*, are the Sentiments of the Rev. F. STONE. This
 truly benign Disposition seems evidently to have inspired
 MAJOR LABILLIERE, the Author of “ a Declaration of the
 Rights

Friends with GOD live on Earth : Kings with
CHRIST reign on high.

A-

Rights and Privileges of the Electors of Great Britain and Ireland;" and of " Letters to the Majesty of the People : " And no less the anonymous Author of the " XXXIX Articles, or a Plan of Reform in the legislative Delegation of Utopia," lately published. The humane Efforts of these public spirited Writers, in behalf of the undeniable natural Privileges of almost every human Being must entitle them to the esteem of every candid, unprejudiced Christian. Might I be permitted to speak openly my private Opinion, I could wish those Articles were publickly Read and seriously attended to, in all Benefit Societies, and Friendly Associations; but especially the noble Declaration of our ever dear and sacred Rights as Britons, so generously given gratis by the Society for constitutional Information : and I doubt not, but their Propriety and Necessity, would as soon as understood, be generally subscribed to, and their adoption produce the happiest effects. To these let me add my cordial Prayers and wishes for the *general Abdication* of unscriptural Church Patronage. That we may know something of our Ecclesiastical Ministers, as well as our civil Delegates, before we permit them to exercise Dominion over us ; and that in the House of God, as well as in the Houses of Parliament, we may have the Pleasure and Joy of being witnesses that our Leaders and Teachers, are indeed the Elect and faithful Representatives of their People.

‡ Sold at JOHNSON'S St. Paul's Church-Yard. N.B.
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A C R O S T I C

On the Motto of the Arms of the Company of

G L A Z I E R S.

LUCEM
TUAM
DA
NOBIS
O
DEUS.

LET us, O God, enjoy thy Light,
Upon thy People shine ;
Clear as the Noon-day Sun and bright
Establish Truth Divine.

May those whose Works are Darkneſs know
The Danger of their Ways ;
Upon them look, unto them ſhow
A little of thy Grace.

May Liberty, may Love deſcend,
Drop down on every hand ;
And put to Schemes a final End
Nefariously plan'd.

O give us *Light* as free as *Air* ;
Bereave us not of this ;
Indulgent, liſten to our Prayer,
Seal not that Spring of Blifs !

Ope wide the Eyes of thoſe whoſe Mind
Do not to thee aſpire,
Exceed their Wiſhes : let the *Blind*
Unbounded *Light* admire !

Shew them Thyſelf, O Love Divine,
Ah ! make them like Thee Kind.

LEC-

LECTURE II.

OPPRESSION!

OR,

THE WISE MAN'S MADNESS.

Ecclesiastes vii. 7.

SURELY OPPRESSION MAKETH A WISE MAN
MAD : AND A GIFT (*douceur*, or *bribe*) DES-
TROYETH THE HEART.

SIRS! The Book whence this short but
rich Sentiment's read,
Universally merits Esteem;
Reflexions are in it should live in each *Head*,
Each Line it contains is a Theme.

Let us set in our Breasts the bright *diamond* I've chose,
Yea, let us examine it's *vein*;
O does it not something majestic disclose?
Patriotic, and more than humane?

Politicians to this should with rapture attend,
Remembring it comes from *that* king
Entitled THE WISE; shining here as THE *Friend*!
Still his praise let *Britannia* sing!

See the *lion* and *lamb* in his countenance; stern
Indignation and *Meekness* combine!
O ye *Men* called monarchs, Behold him, and learn
Nobility's proper Design!

Madness here has a greatness no words can display;
Ah! saw you that flash in his Eyes?
Keep back lest they kill——if your features betray,
Envy's gall, or the smirk of *Disguise*.

This *furor* by no means disturbs the serene
 He feels, he enjoys, as a *Lamb* ;
 All like *that* is the *Spirit* which gives him the Mien
 We vainly to represent aim.

I mistake his ideas : the phrenzy he paints
 Seems to burst from a different ground,
 Even this ; even *Solomon* heard *some Complaints* :
 Madness springs where *Oppression* is found.

And what is *Oppression* ? and *when*, time precise
 No *Christian*, though blest with large sense,
 May tacitly bear it ? Did that *King* take advice,
 And remonstrate against that offence ?

Did *Solomon* hear ? Did *Solomon* grieve
 And lament such a *fiend* should exist ?
 Nature gave him her Soul ; her soul must perceive
 Distinctly when *Freedom* was miss'd.

And when *Freedom* is curb'd, then thralldom begins ;
 Grace, common-sense mourns this is fact :
 Is Thralldom *Oppression* ? it *Tyranny* means :
 Follow we *Solomon's* Act.

The reason he gives why we ought to reject
 Decided *Oppression* is clear ;
 Even this, lest *Posterity* on us reflect,
 " *Supineness* did any THING bear !"

To this Friend of mankind—this unparallel'd king,
 Repair then, ye subjects of grief :
 O the madness here shewn is the zeal that will bring
 Your Liberties long-wish'd Relief !

Embrace but his system of Politics, ye
 That rule, but, I fear, want HIS ART :
 He purchas'd not power ; his servants were *free* :
 To reign, is to *live* in --- the heart.

He reflects too on † *Gifts* ; on their motives and end,
Eagle-eyed, how his jealousy dives !

How it watches and guards !---Was a maxim e'er
pen'd,

-Equal to it in all other lives ?

Ah ! he gave ; but to *Merit* : whose *Spirit* he read,
Read her Soul. O that *George* by his *light* may be led !
Then shew me *Oppression* : cut off, is she dead ?

† Compare Deut. xvi. 19.

*Thou shalt not wrest judgment, thou shalt not respect persons, nei-
ther take a gift ; for a gift doth blind the eyes of the wise,
and pervert the words of the righteous.*

ACROSTICAL VERSES,

On Viewing the City REGALIA, &c.

ADDRESSED TO THE LATE

LORD MAYOR of LONDON.

DOMINE DIRIGE NOS.

RECEIVE, my Lord, this Tribute of Regard,
Of deep Submission, of Respect sincere :
Behold 'tis yours strict Justice to award !
Emblem of which that beauteous Sword leans there.

Rude would it be should I attempt to shew
The Import of each Ornament of State ;
Pardon this Rudeness ! for who does not know
Each has a Voice to speak its Master great ?
Could all conceive what Magistrates must feel ;
Knew but the World whom 'tis they represent,
How could we view them, and Respect conceal ?
As Ministers of GOD behold they're sent !

M

May each whom Wealth and Providence shall raise
 Like *Peckham* to put on that Golden Chain,
 Obtain the Wreath of universal Praise,
 Resign their Year of State without a Stain.

Does not that Shield* of burnish'd Gold impart
 Much Sense and Pleasure to a thoughtful Mind?
 Admire that Cross ! there Piety and Art
 You see united to enrich Mankind :—
 O part them not 'till Thames shall cease to wind !

PERIPHONEMA.

Rise, great Protectress of each Briton's Right ;
 O *London* ! let me celebrate thy Name :
 Fairest and first of Cities with Delight,
 Let me thy Glory to the World proclaim:

Oppression sees Thee and shrinks back with fear,
 Nor dares she set her Foot within thy Wall :
 Death, to *Oppression* ! the Maternal Tear
 Of *London* shall repel her fiercest Ball——

No : GOD dissolve it ! GOD DIRECT US ALL !

* The Arms in the MACE.

APHORISMS, TRUISMS, &c.

IN ACROSTICS.

I.

DEARLY BELOVED BRETHREN,

Did all who rehearse this unlimited Phrase
 Evince to the world its Importance and Grace,
 All our Churches and Meetings and Hearts would be
 blest ;
 Religion and Joy would pervade every Breast.
 Let us ponder it then : O ye Ministers true,
 Ye *Servants of All*, I appeal unto You.

Bear with me: O does not this many reprove?
 Express it not *Some* unacquainted with Love?
 Let it therefore be tried: O let it be brought
 Only home to the Soul, to that *Altar* of Thought;
 Virtue then from this sweet Appellation would rise,
 Every Man would behold, with a hearty surprize,
 Division and Discord recede and retire;—

Benevolence rising still higher and higher.
 Rich men with a pious unfeigned concern,
 Exulting in God, towards Poor men would turn.
 Then kings of the earth would true *dignity* show,
 Holding out and diffusing to all ranks below
 Reformation and Equity, Freedom and Peace:
 Each Pastor would watch for his Flock, not the *fleece*.
 Now, my *Dearly Beloved*, May our Love never cease!

II.

I SPY A BROTHER!

If Judges whenever a culprit they try
 Still kept this shrewd Saying *alive* in each eye,
 Poor wretches before them would oftner avoid
 Yon *scaffold*; and *Life* would be rarely destroyed:

[“ *Am I free from all Sin?*”
 Each would whisper *within*:]

“ Alas! ’tis *my Brother* who rattles those *bands*!

“ But for GRACE *I* myself might have stood where
 he stands:

Religion, assist me: and whilst I reflect,
 O *Mercy*—— O *Justice* my *Sentence* direct!

“ This Man may be useful: he must this time be
 spared;

“ Had I been as mean, might not I too have shar’d

“ Even public Disgrace? His *Case* I deplore;

“ Relieve him, good Jurors! *Son**, depart. *Sin no
 more.*”

* *Isaiah* vii. 19.

III.

W——E——M——,

Wisdom would happily *in* all reside,
If all would heartily relinquish *Pride*.

Learning is good when sanctified by Grace,
Love's Law is *Kindness* :——*Warrant* it each Face !

If all with true Philanthropy were blest
Angelic Joys would fill each human breast.

Monarchs and Beggars in the *Grave* accord :
Each king should still beg mercy from the Lord.

All men to serve their fellow men were made :
Read this, and tremble, ye who dare invade
Love's first *Great Charter*, free *un-fetter'd* light ;
May Heaven *couch* all who'd *rob* us of this Right !

A *wit's* a feather, and a chief a rod ;
None void of *Pity* can resemble † GOD.

Some trust in riches, some in strength rely ;
Fools lean on Mammon ; Grant me *Piety* !

Improve thy Treasure, and secure thy fame :
Each day, each moment, let thy single aim,
Look up to Heaven for honor and applause,
Doing and teaching all thy Saviour's Laws.

IV.

HOW WILL YOU BE TRIED ?

Happy the Man whose thoughts are all design'd
Only to bless and benefit mankind.

“ We want but little ; not that little long : ”
Would *all* were *honest* ! Who would then do wrong ?

I

† The fairest Image of God on Earth, is the Heart of a
good Man. London Recorder, Jan, 30th, 1785.

If wrong you've done, Repent, do good, and live :
Lo, God delights the *Contrite* to forgive.

Live whilst you breathe ! and when you come to die,
You may, perhaps be changed without a sigh.

O 'tis a good thing to be truly great :
Unless kings are so, what is all their *State* ?

Bad men and Good we judge of by their fruits:
Enquire *at home* which *Cap* your *neighbour* suits.

There is a God, whose Name let all adore:
Rich men, revere Him : Honor HIM, ye Poor !

Is God your portion ? then your Peace is pure ;
Eternal Goodness shall your soul secure :
Die when you may, or where, your happiness is sure.



V.

B R I T A N N I A in Love !

A New Song.

MOST MEN ARE EITHER FOOLS OR PHYSICIANS AT FORTY.
Dr. Hunter.

BEFORE we can *hope* to remove a Complaint,
Reason says we should *probe* to its Source ;
If this can be done without any Restraint,
The Cure may follow of course.

A fair Lady, whose Name my Song shall repeat,
Not a little lamented by some,
Now lies *sadly fore* ; from her Head to her Feet
In short half her Powers are numb.

A

A thousand Physicians, nor fewer Divines,
Because she's a Person of Fame,
Relief have prescribed ; but a thousand strange Signs
It seems are defeating their Aim.

That her case is an obstinate conflux of Ills,
All her Doctors and Nurses declare ;
No few Fees have been paid, no small *Candle-Light* Bills :
Not to mention—her *Chaplains'* for Pr——r*.

It is true my Presumption may seem rather great,
As all possible Means have been us'd :
But I beg, as I'm greatly concern'd in her Fate,
Right or wrong, my *Slip-Slop* be perus'd.

If a House is in Flames, and the People asleep,
The *Watchman* is bound to alarm ;
And he must be a wretch who comes merely to peep ;
Not to help at such times is to *harm*.

Now I think the Comparison thus far holds good,
If the Lady's Disorder remains,
All *Spectators* methinks would *rejoice* if they could
But alleviate some of her Pains.

Repeat we our first *Application* then here,
In spite of *scrape*, grinning, or *Cough* ;
That *To perfect a Cure the Cause must appear*,
And then the Effects may go off.

Now then give me leave, Learned Sirs, to proceed,
No Empiric's gay *Andrew* am I :
I've a Right to *put up* the Prescriptions you'll read
As a *Twig* from *Apoll*.—BY THE BYE.

B

* *There is no intentionally disingenuous Sarcasm in this—aim'd at any thing truly sacred and right in itself. The Author acknowledges Prayer to be indispensable at proper seasons ;—yet he cannot but apprehend there are some Chaplains in this World who would never pray nor perform Thanks-giving at all, if they were not very handsomely PAID for it.*

But—a *Fig* for my *Birth*!—Let me boast of your *Zeal*
Ready ever to serve THAT dear *Friend*.

If you knew her like me, You'd like me for her *feel*:
'Tis—TO ME!—if I only pretend!

Admit me then, Sirs, my *Profession* to prove;

No Secrets I want to keep close:

Nothing less is her *Case*, I affirm it, than *LOVE*—

If I'm Out — Tie my *Cue* to my *Nose*.

And as this is a delicate *Chronic Disease*,

—Begging pardon for being so bold—

Recede, good Physicians!—*Retire*,—if ye please;

I mean Those who write only for Gold.

The *Fever* of Love (with submission) requires

A *Spirit* congenial to it:

No dry *Compounds* can quench her *mysterious* desires;

Naked Truth, naked *Honor* must do it.

Its for these she has languish'd, her *Passion* was right—

Affections like her's should be cherish'd,

By all means; for this cause;—Whom she wish'd to
delight

Role from—and but for *Her* had perish'd.

If her Love meets not Love; if her Love is abus'd,

'Tis no wonder it seems to decay:

Ah! Have not some BRITONS this Parent ill-us'd?

Now, Now may they turn and obey!

No incestuous, no wicked *Concupiscence* leers

In this ænigmatical Score:—

As Fancy has drawn—A pain'd Mother appears

But her Pains are *Love* Symptoms all o'er.

Repeaters of scruples erroneous, met

In vain, we must likewise conclude;

These may all be *discharg'd*: then may Creditors get

At their own, and *Imposers* be sued.

Now, therefore, they show an amazing *Regard*—

No Means for *Mechanics* to leave:

Is it so? Then permit me, *sans* Fee or Reward

A substantial *Prescription* to give..

Recipe.

Bread, well Butter'd, well-fed Meat,
 Rayment, Cash, and Carriage sweet,
 In every part should now be sent,
 Till all who want them are content.
 And then let ALL the People choose
 None but Men of Godlike Views,
 None but generous, virtuous, Just :
 In Church—in short, for every Trust——
 Ah BRITONS ! Shall not Britain LIVE again ?
 Hail, Queen of Lands ! blest thus thro' Time! *Amen.*

Or,

BRITAIN le, Corn, Cheese, and Butter, Meat, Rayment, and Money,
 infus'd by the Rich with a Diction like Honey :
Not more than the Surplus each Dives might spare ;
Not leaving One less than a competent Share :
All the Needy select then in Country and City :
That each may divide this Oblation of Pity.—
BRITAIN into Newgate, or Bedlam, or Clerkenwell Bridewell,
 remove such as still will be pilf'ring or idle :
BRITAIN ut follow this Method, without Hesitation,
 O BRITONS ! — See Britain restor'd to Salvation !

Or, Individually

Banish from your bosom Ill ;
 Reason's dictates O fulfil :
 If you wish for health and peace,
 Take your Cross up, on your knees,
 Ask forgiveness ; and intreat,
 Now, that all may be discreet.
 Now then make the Nation blest,
 In you, of one great Good possess ;
 And leave to Heaven and Love the rest.

LIBERTY

LIBERTY IS THE PREROGATIVE OF BRITONS,

LET statesmen for Power and Privilege plead,
 I will not find fault with their zeal,
 But applaud it ;—*supposing* their strife is, indeed,
 Each *Englishman's* permanent Weal.

Right it is that they should for their service be paid,
 Their efforts and labours of *love*,
 Your wants to relieve—your necessities aid—
 I dare not such workmen reprove.

Selected for this, *for these things* rais'd on high,
 They ought to be dear in our sight ;
 How can we but *like* those who constantly *try*
 Each wrong to set *perfectly* right !

Permit me, my countrymen, *Alfred's* sons dear,
 Respectfully grateful, to sing
 Exploits worthy *Britons* :---where-e'er they appear
 Record them for every king !

Old men to their offspring delight to relate
 Great actions atchiev'd in their youth,
 And I in each language could wish to translate
 Those *Deeds* as the Records of *Truth*.

Independent in Fortune,---*Dependent* on GRACE---
Valour Dignity tenfold attains ;

Each year, like a Sampson, it tears from their place,
Oppressors, and binds them in chains.

—Friends, I'll wait, whilst its footsteps you trace.

Contentment it feels : THAT Reward is THE BEST :
 Having *Competence*, what wants it more ?
 Respecting *Itself*, it wants nothing but *Rest*—
 It *rests*—for it *comforts* The POOR !

Sirs, this is the *Christian's* Prerogative. This
 The Motto an *Englishman* chose :

I think it an *Em'rald*. Who takes it amiss,
 Alas ! is no friend to the *Rose*.

Now let statesmen of this little *poesy* snell—
 Strive for *privilege* THUS : and still strive---to excel.

Ex-

Extract from an Address to the People, written by the Rev. Francis Stone, and inserted among many other inestimable things, in a Plan published and given gratis by the Society for Constitutional Information. p. 86.

“ My Countrymen !

It requires no great depth of human sagacity to foresee that another iniquitous loan or two will complete the national bankruptcy. Already there is such a dearth of specie in circulation, that most pecuniary transactions are carried on by paper credit only, the sad forerunner this of that extremest of evils, an absolute general want of cash to purchase the common necessities of life. Let me then beseech you not to delay the accomplishment of your *political salvation*, till the very moment of the arrival of this alarming crisis, so rapidly approaching, but instantly, ere it be too late, (wisely anticipating the unavoidable confusion and misery of so tragic a scene of things) summon strength and spirit sufficient, in imitation of your undaunted ancestors, to *join in one general Association throughout the kingdom*, for the purpose of making a formal, solemn, *peaceable* demand, that every man of age be restored to his right of voting at annual elections of the Commons' House of Parliament.—*Equal, annual, and universal Election and Representation*, are Principles, not less your right by nature, as men, than by the constitution, as Britons. Let every true friend to the welfare of the united kingdoms, therefore strive to promote, to the extent of his ability, not merely a nominal union in outward semblance, but a real substantial union in heart and mind.

I hope you will not be wanting to yourselves; and that, while you carefully avoid, as you ought, treason against the King, you will be still more cautious not to incur the guilt of that worse species of treason, treason against yourselves, treason against the Majesty of the People, who create kings ! in short, that you will feel your own consequence; and feeling it, act up to it.

May God, my countrymen, prosper your righteous demand to be reinstated in the possession of your long lost right ! Remember, you cannot expect your good Creator should make you a free people, without your own *proper and resolute, yet peaceable exertions* .

L O R D

LORD SIDNER's TOAST,

At GROCER's-HALL,

When Mr. PITT was Entertained there:

ACROSTICALLY PARAPHRASED.

May each Statesman and Ruler be true to their Trust;
 And the *Shop* which they govern be free;
 Yea may all in *Distinction* be faithful and just;
 Then what Halcyon Days shall we see!

How happy the Nation, how great is the Land,
 Establish'd by measures so wise!
 May honest men only as Delegates stand,
 Exempt from all fraud and disguise.

Now Amen, to this wish, Now Huzza to this toast,
 Would but every Englishman shout,
 Each Member unworthy would soon quit his post,
Corruption would blush and go out.

Henceforward no Candidate e'er would pretend,
 Our "Vote, Poll and Interest" to crave,
 On whose *Honor* we could not with safety depend,
 Still he would as he promis'd behave.

Election would then be --- The general Call
 Be the Voice of the People combin'd:
 Event to be wish'd for devoutly by all---
Holy & *Parliaments* then would be join'd.

o

D

☞ That incomparable Legislator *Moses*, recommended *Holiness* to the LORD, to be engraved upon the Bells of the *Horses*. Query. Is there any harm in wishing for that sacred motto, instead of *Honi soit qui mal y pense*, to be engraved on the Dies of our numerous STAMPS, in case any change thereof should be in contemplation?

O the Laws they would make ! --- O the Times we
should see !

No murmurs no griefs would remain :
Each complaint would be heard---each *slave* be set free:
Such Senators could not give *pain* !

Then *Religion* in every mansion and cot,
As the Life of the Isle would be known ;
Nor would the “most *Humble*” repine at their Lot---
Distress would no more on them frown.

Three Huzzas to this Wish---Thrice *Amen* to this *Toast*
Honor'd *Albions*, now then repeat !
Effects will soon follow, our Isle may then boast,
Love and *Liberty*'s permanent seat.

As the Sun from his *station* thro' every *place*
New warmth and new Life does diffuse,
Do not *state-men* in Britain so emanate Grace,
When they give up *all* sinister views ?

Equal Laws they ordain ;—*Easy Taxes* are paid,
Light and *Truth* are in *all respects* Free ;
In *Wisdom* intrinsic all their *Edicts* are made---
Vile Oppression no longer we see.

Event to be wish'd most devoutly by all,
Is such *Revolution* indeed !---
Nor is it far off, I presume, if we call
Brave *Convention* our Birthright to plead.

Examine, dear *Britons*, this Sentiment sweet,
For God's sake its *Spirit* pursue ;
Reformation will spring your good Wishes to meet,
Every Blessing will pass in review.

Each Social *Comfort* does this *Toast* desire ?
Amen, Friends ! *Huzza* ! May it all Hearts inspire !
Recitativo. Amen, &c.

S O L O-

SOLOMON'S Advice to his SON!

O R,

THE TOUCH-STONE OF PATRIOTISM

A S E R M O N.

Proverbs i. 10, 11, 12, 13.

MY SON, IF SINNERS ENTICE THEE, CONSENT
THOU NOT.

IF THEY SAY, COME WITH US, LET US LAY
WAIT FOR BLOOD, LET US LURK PRIVILY
FOR THE INNOCENT WITHOUT CAUSE.——

LET me earnest attention, dear People, intreat ;—
Exceedingly fearful I am,
There are not far from us the Sons of Deceit,
Usurping the *Patriot's* Name.

Sinners doubtless amongst us there are not a few,
Soliciting daily to Vice
Whoever they meet with ; lest they tamper with you,
A caution I'll drop :—" Be ye wise !"

* * * * * — Accept it in love,
Let it penetrate deeply within ;
Lo, 'twill guard you from error ; 'twill raise you above
Offence, and prevent you from sin.

We mean not at present these words to confine
To the refuse, or lowest of men :
Had not *Solomon* here a more ample design—
Excepting no Rank from his pen ?

May HE who taught *Solomon* Wisdom impart
 Unto me, unto you the same Grace;
 Present him your soul—O give God but your Heart,
 And you'll soon the same blessing embrace.

Like *Solomon* ask him—not power—not wealth;
 Intreat but for Wisdom alone;
 Vice may tempt, but she'll never endanger your health,
 Evil cannot approach to your Throne.

Already perhaps you some office possess,
 Some post of distinguishing trust?
 Then to You let me chiefly my subject address:
 How great is your peace—if you're just!

Engag'd as you are in the measures of State,
 Given up to the general Good,
 Resist you not nobly when *sinners* debate?—
Anti-patriots must be withstood.

Virtue hears with concern when great parts are abus'd,
 Enticements held out to enslave
 A nation or body; when methods are used
 Not prudent, not gentle, not brave:—
 [Does nobody *blush* self-accus'd?]——

Would to God every statesman was truly sincere,
 How full would our happiness be!
 Our *Commerce* would never in fetters appear,
 Love would write on each face, LIBERTY!

Enquire we humbly once more, if we may
 Apply as we ramble along;
 Surely none of our Leaders can wish to convey
 To the rich what to *paupers* belong!

“How many the wants of the Sceptre! how vast
 “Our national Requisites are!”
 Says the man whose peculiar forte is to cast
 Expences of Office and War.

“ To watch, as for blood, there are numberless ways—”

How widely does *Solomon* spread
And throw out his line ! there is depth in this phrase ;
There is heighth : tho’ but little is said.

Give attention, ye Rich, I most humbly beseech—

Oft ponder it well in your mind,
Duly weigh this grand clause in this excellent speech
Of that Monarch and friend of mankind.

‘ When *sinners*, whatever their station, entice,’
(No partial distinction is here :)

‘ I advise you my children,---O take my advice ;
‘ Ne’er let them prevail on your ear :

‘ Their words are deceitful, their purposes base,
‘ O beware of their flattering simile ;

‘ They are bent upon Ruin ; in their features I trace
‘ Hearts depraved---the recesses of guile.

‘ Escape for your life, from their company fly,
‘ Pollution and misery shun ;

‘ If you yield, your contentment will vanish, will die,--
‘ Too many have so been undone.’

We repeat then by “*sinners*” the Preacher here blends
Each mortal who does not *act* right :

Suspect we a *statesman* ?---Who is he that contends,
Here’s no CAUTION* against a bad *Knight* ?

A

* JUDGE BLACKSTONE in the second Chapter of the first
Book of his Commentaries speaking of Parliaments says—

“ It is a Matter most essential to the Liberties of this Kingdom, that such Members be Delegated to this important Trust as are most eminent for their Probity, their Fortitude, and their Knowledge. For it was a known Apophthegm of the great Lord Treasurer BURLEIGH, that England could never be ruined but by a Parliament ; and as Sir MATTHEW HALE observes, this being the highest and greatest Court, over which none other can have jurisdiction in the Kingdom, it by any means a Misgovernment should any way fall upon it, the Subjects of this Kingdom
are

*Any Being invested with wealth and with power,
Living not as all Christians should live,
Let me tell you may possibly wish to devour
Far more than THE PEOPLE should give.*

I frankly confess, I've no doubt in my breast,
Not a few of this cast may exist,
Devoted to *Pride*; in the Nation a pest,
Ah worse than the worst in that List * !

I

are left without all manner of Remedy. To the same purpose the President MONTESQUIEU presages, that as *Rome, Sparta, and Carthage*, have lost their Liberty and perished, so the Constitution of England will in time lose its Liberties, and perish—whenever the legislative Power shall become more corrupt than the executive.”

“ The above is recommended to the attention of the People of England; to admonish them to keep diligent Watch over the Acts of their Representatives, and to mark their alarming Consequences.”

“ The great Mr. LOCKE says, (as quoted by BLACKSTONE) There remain still inherent in the People, a supreme Power to remove or alter the Legislative, when they find the Legislative act contrary to the Trust reposed in them; for when such Trust is abused, it is thereby forfeited, and devolves to those who gave it.”

* Alluding to a *Newgate* Calendar. GARTH the Poet has the following Distich :

*Small villains often must submit to fate,
That great ones may enjoy the world in state.*

To reclaim, is far better than to punish. “ I am of opinion” if Solomon’s Advice was to be taken, as it ought, the Infamous would soon be reduc’d to a very scanty number : our prisons might be turned into charity schools, our excisemen into school-masters, our b-----s might do for supervisors, and the present inhabitants of our strong holds might be happily employed in cultivating waste lands, deepening old, or cutting new Rivers, repairing Roads, Ways, and Breaches, and in short in doing every thing that is useful, ornamental, respectable, patriotic, and good.

Let Reason be heard in support of this fact :—

Lo the villain that robs Life to save,
Perhaps thro' necessity driven ; his *Art*
Regards but a few : but the knave

Entrusted with power, and sworn to devise
Common welfare, and general peace,
Is tenfold a criminal, if in disguise
Oppression through him does increase.

Unequal Taxation—or, *partial Decrees*,
(Submissively let me declare)
Sinners only can plan : of *Offenders*, like these,
Universally let us beware.

Beware of the men who are *greedy of gain*,
Should their station be ever so high,
'They are then the more dangerous, lest they ordain
Acts unequal, and Justice deny.

Now 'tis certain, whatever Deceivers pretend,
Complaints of large numbers of men
Ever spring from some *Cause* ; for these could not ascend
Were they perfectly happy. Again,

Explanation to give : Should a *Faction* combine,
Saying, " Let us demand as our Due,
" Half the wages those Labourers earn in that Mine ;
" And if they complain, let's pursue—

" Let us plunder their houses our coffers to fill,
" Let us empty their wine in our cup ;
" For they are but our vassals : we may if we will
" Intirely swallow them up---

" Lest resistance is made, let us threaten the Life ;
" Let *Remonstrants* be kept in such fear
" Of our Orders and Arms as may stamp their *just* strife
" Underfoot, that it dare not appear——"

Resolutions like these, if great *sinners* should make,
 However gloss'd o'er or refin'd;
 O the *Poor* must then look---when *their All* is at stake
 Up to HIM who *Orion* can bind!

Supplicating HIS Pity, imploring HIS Aid,
 Embracing his Rod with his Grace,
 Success will be given; *then* our foes all afraid,
 Will retreat, will fly backward apace.

It remains in return that HIS GOODNESS we sing---
 That we offer him all we possess:
 He it is that afflicts: He is Lord, He is King,
 Serve but Him, and he will not distress.

Put your confidence in him, and he'll put to shame
Oppressors of every class;
 If *Oppressors* reform, and extol his great Name,
 To his Love yet before *them* shall pass!

“FOR, AS IS HIS MAJESTY—SO IS HIS MERCY.”

*Cursed is he that doeth the Work of the Lord
 (or handleth the Word of GOD) deceitfully!—*

*Blessed is he that cometh in the Name of the LORD:
 for he bringeth glad tidings of great joys, which shall
 be unto all People!—Hosanna to THE SON OF GOD!*

—How beautiful are his Feet, upon thy Mountains!

TO CONCLUDE.—

Banish from your bosom Sin;
 Render unto All their Dues;
 In MESSIAH's Name, Begin—
 Terminate your *Aims* and Views.
 Ah! like Him, Be doing Good;
 Nor to *Parties* be confin'd:
 No:—His *Counsel*, understood,
 Is, “Go, Bless MANKIND!”

A PATRIOT art thou? Imitate HIS MIND!

SOLI DEO GLORIA.

Amen.

